Baba, Teodor Bernardus. 'The Use of Husserl’s Method in Bernard Lonergan’s Trinitarian Theology.' *Philosophy & Theology: Marquette University Journal*. 21/1&2. (2009), 43-104.

The question that arises in this article is whether we can find elements of phenomenology in Bernard Lonergan’s Trinitarian theology. With help of other Lonergan scholars, I have discovered that modern thinking plays an important role in the theology and philosophy of this Jesuit author. Moreover, the terminology of modern philosophy coexists with the terminology of classical and especially Thomistic thought. This article is interested in the elements that Lonergan takes from the modern philosophy and emphasizes the centrality of Husserlian phenomenology among the other modern authors used by Lonergan. Following the research of the Jesuit thinker, I speak about two parallel realities coexisting in his Trinitarian theology. Lonergan tries to realize their synthesis, but at the same time he also recognizes their distinctiveness. The most relevant result of this coexistence is obtained through the replacement of the metaphysical differentiation between the level of substance and the level of the three Persons, so that, instead of having the elements of classical theology, Lonergan predicates at the same time that God subsists as well as the Trinitarian Persons subsist. Through this assertion he emphasizes the identity between God’s existence and the existence of the three Persons, and eliminates the classical differentiation that might be closer to the danger of subordinating the three Persons to the one God.


The author draws a parallel between the shift in self-understanding Marie-Domique Chenu recounts regarding the 13th century and the shift that Lonergan sees is needed today. She traces Lonergan's own developments in cognitional theory and existentialism and lays out his contribution to teaching and preaching the Gospel in a secular world.


The first part of this article acts as a review article that outlines the core tenets, history and developments of action research since the 1940s and, drawing on Lonergan on common sense, grounds it as a contribution to a philosophy of practical knowing. It discusses how traditional management and organization studies have been dismissive of practical knowing as a valid form of 'scientific' knowing. The second part presents the generalized empirical method and interiority as a way of bridging how action research is viewed by its critics and its proponents.


McShane, Philip. 'Do You Want a Sane Global Economy?' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 19-36.

McShane, Philip. 'The Meaning of Credit.' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 163-182.

McShane, Philip. 'Edging Towards a Later Global Stage.' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 233-244.

McShane, Philip. The Global Economy and My Little Corner,' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 245-256.


Bernard Lonergan is one of the greatest Catholic intellectuals of the twentieth century. His writings cover an enormous range of topics including philosophy, theology, science, history, art, education and economics. His collected works, currently being published by University of Toronto Press, will number over twenty volumes. However, for most people he is best known for two works, *Insight: A Study of Human Understanding* and *Method in Theology*. If these were the only two works he ever wrote, his reputation would be undiminished, marking him as
a unique mind capable of the most profound philosophical and theological analyses. Perhaps because of the profundity of his writings he nonetheless remains an intellectual terra incognita for many people. He has a well-deserved reputation for being difficult to read, particularly if one’s starting point is Insight. It is not that his writings are particularly dense or obscure, but his appeal to mathematical and scientific examples can leave an unprepared mind floundering. His writing assumes a reader who is at the ‘level of the times’, abreast of the scientific and cultural achievements of the day. At the same time, many have found that Lonergan’s work invites and challenges them precisely to reach to that level. They discover that the engagement bears such fruit that it is well worth the effort and provides a sure grounding for the widest possible variety of intellectual and other human endeavours. The essays contained in this work demonstrate this wide application of Lonergan’s work, covering three general areas – philosophical, theological and what one might call broadly cultural.


Ormerod, Neil. 'Preliminary Steps towards a Natural Theology.' Irish Theological Quarterly. 76/2 (2011), 115-127

Attempts to prove the existence of God must contend with dominant cultural paradigms of what constitutes ‘proof.’ This article explores mathematical and scientific paradigms of proof, to argue for a separate metaphysical paradigm which is both related to and distinct from the scientific paradigm. Just as mathematics and science require certain orientations and skills, so too does a metaphysical approach, one based on what Lonergan calls ‘intellectual conversion.’


Sullivan, Patricia A. 'Theology in ‘contact with its own times’: Advertising and Evangelization.' New Blackfriars. 92, no .1040 (2011), 443-463.

The Catholic Church’s efforts at evangelization must include even its own members in an age of growing secularization wherein religious impulses can be subordinated to culture even unconsciously. Bernard Lonergan observed that religious values should transcend cultural and personal values. But prominent advertising confirms that in contemporary Western societies religious values are subsumed under others, even where spirituality may be held important. The goal before the Church, then, is a transposition of values possible in focus upon a common perception of theology and the culture reflected in advertising—the felt transcendence of the human person. The Second Vatican Council called for the Church to engage with the world; if the message served by the Church is to be heard above the din of the larger culture, it must be delivered in manners persuasive upon the sensibilities of contemporary people. The powerful cultural transmitter that is advertising may assist in this task, for study of the anthropologies of advertising and theology reveals certain surprising commonalities suggesting that methods, if not media, could be equally effective in both realms. Advertising’s use of ethnography and narrative, in particular, may provide lessons for the Church in defining audiences and targeting the message to them.

The author draws on the thought of the theologian Bernard Lonergan to enumerate the various ways – ‘functional specialties’, as Lonergan calls them – which can profitably be used in the study of Eckhart.


REVIEWS

Lonergan, Bernard. The Triune God: Systematics. (LSN 28/2; 2007)


Beards, Andrew. Insight and Analysis: Essays in Applying Lonergan’s Thought. (31/2; 2010)


Orji, Cyril. Ethnic and Religious Conflict in Africa: An Analysis of Bias, Decline, and Conversion Based on the Work of Bernard Lonergan. (LSN 30:1; 2009)


Woimbée, Grégory. La Presqu’île du divin: objectivité de la raison théologique chez Bernard Lonergan. (LSN 31:4; 2010)

La complessità delle articolazioni, e soprattutto il tentativo di ricomprendere i diversi momenti dell’esperienza umana all’interno di una visione unitaria, può forse suscitare in chi si accosti per la prima volta ai testi di Bernard Lonergan una sorta di sconcerto e di disorientamento, soprattutto quando tali testi si diffondono in modo analitico nelle pur doverose distinzioni che i singoli argomenti di volta in volta richiedono. A uno sguardo complessivo, sembra prevalere l’interesse metodologico, che suggerisce modalità diverse e distinzioni sempre più articolate, sia pure nel sostanziale impianto unitario che va oltre il campo specifico dell’approfondimento teologico, per indicare uno stile di ricerca in grado di esprimere in modo significativo la specificità dei diversi ambiti. L’impressione che si ricava da questo primo approccio è destinata tuttavia ben presto a lasciare spazio all’emergere progressivo di una visione unitaria e coerente, che può essere indicata, così come si è cercato in questo lavoro di suggerire, in una sorta di cammino a ritroso che da Method in Theology ritorni alle pagine decisive di Insight e, ancora più indietro, agli studi sul verbum mentis nel pensiero di san Tommaso. In tale cammino occupa un ruolo particolarmente significativo proprio l’approfondimento della prospettiva ermeneutica, che va in qualche modo sottratta alla frammentarietà delle distinzioni e all’aridità del metodo, per acquisire pregnanza filosofica in riferimento alla visione d’insieme che lo sguardo dell’interprete riesce a cogliere in virtù del ruolo imprescindibile svolto dall’interiorità del soggetto. Sia pure all’interno di una visione complessiva di realismo metafisico, che viene a distinguere la prospettiva di Lonergan rispetto agli sviluppi dell’ermeneutica di derivazione heideggeriana, non va comunque dimenticato il ruolo centrale che il soggetto svolge nella ricostruzione delle più diverse articolazioni del sapere. Di qui la centralità del problema ermeneutico, che trova nell’insight, ossia nella visione d’insieme con cui il soggetto si pone di fronte alla realtà e al mondo della cultura, il proprio nucleo essenziale, in forza di un legame imprescindibile tra ogni interpretazione e l’interiorità del soggetto.


‘In this study, I examine the concept of personhood in light of developments in the practice of medicine during the latter half of twentieth century. . . . Consequently, I propose is that a model which would allow for the narratives and personal relationships that act in defining who we are as persons is necessary, and that to deny the narrative is to dissociate the person from his identity. Properly framed, such an existential discussion is at once psychological, sociological, historical, philosophical, theological, religious and spiritual. It necessarily requires a framework within which this dialogue can occur. I draw this structure from the writings of Bernard Lonergan.’


Not a thesis on Lonergan, but in Abstract, the author writes: ‘In chapter five I move to articulate the structure of consciousness that serves as the third model for phenomenological hermeneutics. It is at this point that I engage with the work of Bernard Lonergan. My central contention in chapter five is that it is possible to retrieve Lonergan’s work on cognitional structure as a phenomenology of inquiry for hermeneutical purposes.’
Utzerath, Mary Patricia. *Full, Conscious, and Active Participation: The Laity as Ecclesial Subjects in an Ecclesiology Informed by Bernard Lonergan.* Submitted to the Graduate School Faculty of Marquette University in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy. Director: Dr. Susan Wood.

Since Vatican II, problems regarding the role of the laity are evidenced by surveys showing a confused Catholic identity, low levels of commitment among the young, and a steady exodus of Catholics. This dissertation seeks to understand how the full realization of the laity as ecclesial subjects and the full realization of the Church might be possible. Within the ecclesial vision of Vatican II and on the basis of Lonergan’s work, the author proposes that full incorporation of the laity in the Church is directly related to the achievement of authenticity of all its members. Such authenticity requires graced conversion, which is both a spiritual and a social reality. It flourishes best in an atmosphere that promotes reciprocal sharing and collaboration between and among laity and clergy. The author concludes that graced dialogical collaborations between laity and clergy provide the condition of possibility for the full realization of both the laity and the Church. [From the author's introduction. For the full text, see [www.lonerganresource.com](http://www.lonerganresource.com) >Scholarly Works>Dissertations.]

**WEBWORKS**

McShane, Philip. *FuSe Series.*
[http://www.philipmcshane.ca/fuse.html](http://www.philipmcshane.ca/fuse.html)

Three essays have been added to the final series of the website, titled *FuSe*, a series of 80 essays paralleling a series of 25 online seminars, four per year till 2017. The seminars are open to everyone. A total of 8 seminars are to deal with general categories, 8 with the special categories of Christian revelation, 8 with the special categories of general revelation, and a final seminar on the eschatological symbiosis. We are in the second seminar at present: *Functional Interpretation*; the third seminar, on *Functional History*, begins July 15th. Also, the first two of the following essays conclude the essays related to Functional Interpretation, and the third introduces the challenge of Functional History: *FuSe 11: 'Lonerganism’s Crippling Difficulties with Interpretation’; FuSe 12: ‘Interpretation’s Future and the End of Lonerganism’; FuSe 13: ‘Contexts of Functional History.*' For details on the seminars and the related Fuses see [http://www.sgeme.org/BlogEngine/archive.espx](http://www.sgeme.org/BlogEngine/archive.espx) and [http://www.sgeme.org/BlogEngine/archive.aspx](http://www.sgeme.org/BlogEngine/archive.aspx)

[http://apps.acu.edu.au/staffdirectory/file_folder/ba740b1bacc5a62c0e77ee4fd25268a2.pdf](http://apps.acu.edu.au/staffdirectory/file_folder/ba740b1bacc5a62c0e77ee4fd25268a2.pdf)
Coelho, Ivo. The following articles contain references to Lonergan:


In this article Hughes makes use of Lonergan’s understanding of heuristic meanings to argue for his main point that the use of the concepts ‘inherent human dignity’ and ‘achieved human dignity’, as used in the Universal Declaration of Human Rights, should be understood to function heuristically, rather than carrying with it explicit religious and metaphysical reference.


In this article Ormerod addresses Colin Gunton’s censure of St. Augustine for beginning ‘with dogma as something given’ that is shared by others in the theological community. Gunton’s concern is one shared with many modern theologians living in a post-Enlightenment, post-Kantian, and historically conscious world. While Lonergan is not thematic in this article, he is referenced on matters concerning historical mindedness, and the shift from a theology that begins with truth or dogma as given, to beginning with data that is yet to be understood. He then proceeds to show how this modern approach of beginning with data has been used in modern theologizing on the Trinity as it seeks out new patterns in the relations of persons in the Trinity beginning with the relevant data, and resulting in new Trinitarian formulations.

CONFERENCES & COURSES

The 26th Annual Fallon Memorial Lonergan Symposium

This annual Lonergan symposium, held at Loyola Marymount University, Los Angeles, from April 28th-30th, along with being an opportunity for both faculty and doctoral students to present papers, was also an opportunity to especially honour Philip McShane for his many years of contributions to Lonergan Studies. McShane’s own paper contribution to the conference was entitled ‘Functional Research’.

Other papers included: Jeffery Allen (St. Michael’s College, University of Toronto), ‘Lonergan’s Critique of Knowing as Taking a Look and its Applicability to Kant and Jacobi’; Patrick Brown (Seattle University School of Law), ‘The Development of METHOD, Page 250’; Patrick Byrne (Boston College), ‘Personal Value, Moral Value, and History’; Cynthia Crysdale (University of the South), ‘Darwin, Finches, and the Galapogos: Emergent Probability Illustrated’; John Dadosky (University of New Mexico), ‘Another Bias?’; Patrick Daly (Boston College), ‘Ethics, Bioethics,

Panel Discussion: ‘Methodical Theology & the Four-Point Hypothesis’: Robert Doran (Marquette University), ‘Methodical Theology and the Four-Point Hypothesis’; Neil Ormerod (Australian Catholic University), ‘The Four-Point Hypothesis: Transpositions and Complications’. Respondants: Jeremy Blackwood (Marquette University) and Juliana Vazquez (Marquette University).

COMING UP

Marquette University

The Lonergan Society at Marquette University will host the third annual Lonergan on the Edge graduate student conference on September 16-17, 2011. There will be no specific theme other than the general interest in Lonergan studies, and papers of any topic related to that interest will be considered. The keynote speaker will be Dr. Joe Mudd, of Gonzaga University. On the second day there will be a panel discussion on ‘Lonergan as a Reader of Aquinas,’ and papers related to that topic are especially encouraged. Discussion panelists will be Dr. Jeremy Wilkins, University of St. Thomas (Houston); Dr. Gilles Mongeau, S.J., Regis College; Dr. Mark Johnson, Marquette University; and Gregorio Montejo, doctoral candidate, Marquette University.

The conference will run from the morning of September 16 to the evening of September 17, 2011 on the campus of Marquette University. Paper presentations will be a total of 30 minutes: 20 for the presentation and 10 for discussion. Proposals should be prepared for blind review (i.e., no names on the paper itself, just the title) and submitted in the form of a double-spaced abstract of 250-400 words. Email to lonergansociety@gmail.com. Deadline is Friday, July 1st, 2011. Submission
results will be announced by July 15th, 2011.

A second announcement will be made concerning registration for those who wish to attend but will not be presenting at the conference. There will be a registration fee of $15 to help pay for the evening activities.

**Doing Catholic Systematic Theology in a Multi-Religious World.** This is the theme of the Second Annual Colloquium Sponsored by the Marquette Lonergan Project, scheduled for November 2-3, 2011. Major papers by Robert M. Doran, S.J., Marquette University; John D. Dadosky, Regis College, University of Toronto; and Susan Wood, S.C.L., Marquette University. (Robert Doran’s paper will also be the annual Emmett Doerr Lecture.) Each lecture will be followed by a panel discussion and open conversation. Panelists will be invited from faculty at Marquette and other schools and from Marquette graduate students in theology.

**Lonergan, Philosophy, and Theology:** The First Annual Colloquium on this topic will take place March 1-2, 2012. Major papers will be presented by Mark Morelli, Loyola Marymount University, ‘Lonergan and Hegel’; Michael Sharkey, University of Wisconsin–Platteville, ‘Lonergan and Heidegger’; and William Rehg, S.J., Saint Louis University, ‘Lonergan and Habermas.’ Again, each lecture will be followed by discussion and open conversation, with panelists invited from philosophy and theology departments at Marquette and elsewhere.

Visitors to Milwaukee may want to request accommodations at a special Marquette rate at the Ambassador Hotel, just off campus (2308 West Wisconsin Avenue, toll free: 877-503-2011).

**2011 Vancouver Lonergan Conference:**

Theme: Lonergan’s Final Specification of Cosmopolis: Implementing the Longer Global Cycles of Incline, July 11-15 at the University of British Columbia. Papers on this theme should be submitted in Microsoft Word for distribution to participants by July 1st to Robert Henman at rohenman50@hotmail.com. Registrations (fee: $75) should be emailed to Robert Henman. For residence reservations, contact Stephanie Weston at Stephanie.weston@ubc.ca. For a booking go to https://reserve.ubcconferences.com/Group/availability.asp?hotelCode=UBC&sdl=Check+In&start Date+07%2F10%2F2011&edl+Check+Out&endDate=07%2F14%2F2011&adults=invBlockCode &code=G110711. Updates will be available at a later date at www.sgemo.org.

**First Latin-American Lonergan Workshop:**

‘Ampliando Nuestros Horizontes’ ('Expanding Our Horizons'), June 16-17, 2011, at Universidad Iberoamericana, Puebla, Mexico. For details, see www.lonerganlat.com.mx.

**PROJECTS**

**Lonergan Research Institute.**

The annual Frederick E. Crowe Bursary has been established by the Lonergan Research Institute at Regis College in honor of Frederick E. Crowe, S. J. His lifetime of loving labor on the Lonergan enterprise includes his establishment of the Toronto Lonergan Centre, the predecessor of the Lonergan Research Institute, in 1971. The purpose of the bursary is to encourage interest in Lonergan studies on the part of younger scholars—undergraduate students, graduate students, and persons who have received a doctorate within the three years previous to the date of their application for the bursary.

The 2011 bursary will be awarded to the scholar who offers the most promising proposal for using the money in a way that could advance Lonergan studies. For example, one might aim to defray the expenses associated with organizing a local Lonergan event, or facilitating a course project on Lonergan, or attending a Lonergan conference, or publishing a scholarly paper. (Applicants should
not feel obliged to limit themselves to these categories).

Application: (1) In a statement of up to 300 words, the applicant spells out his or her proposal and how it might contribute to Lonergan studies. (2) The applicant solicits a brief (two or three-sentence) letter from a teacher or faculty colleague, which letter confirms the status of the applicant as a younger scholar and affirms the feasibility of the proposal. (3) The applicant submits both letters (via regular mail or e-mail) do that they are received by the Lonergan Research Institute no later than the deadline. See the link under www.lonergan-lri.ca/.

The amount of the 2011 bursary is $1,000. The deadline for applications is December 15, 2011. The winning proposal will be announced soon thereafter. Completed applications should be sent to Michael Vertin, Associate Director, at Michael.vertin@utoronto.ca or c/o Lonergan Research Institute, 100 Wellesley St. West, Toronto, Ontario, Canada M5S 2Z5.

Collected Works

Work goes forward on the Collected Works of Bernard Lonergan. The first proofs of volume 19, Early Latin Theology should be available soon. Danny Monsour is working on preparing the index for this volume. A change has been made in the list of prospective volumes. The volume entitled General Index has been dropped, since the volumes are scheduled to be made available in electronic form at some time. But a third volume of Early Works on Theological Method has been added as volume 24, and the volume titled Archival Material has now become volume 25. Volume 23, Early Works on Theological Method 2 will contain material on three of Lonergan’s Latin courses on method: ‘De Intellectu et Methodo’ (1959), ‘De Systemate et Historia’ (1959), and ‘De Methodo Theologiae’ (1962). It will also contain several archival pieces related to these courses and a report on a second offering of ‘De Intellectu et Methodo’ in 1961. The editing of this volume has been completed. Volume 24, Early Works on Theological Method 3 will contain a reconstruction from Lonergan’s lecture notes of the two courses that he offered in 1963, spring and fall, entitled ‘De Methodo Theologiae,’ as well as the 1964 lecture ‘De notione structurae’ and pages that he wrote at the time of the breakthrough in 1965 to functional specialization. The hope is that volumes 23 and 24 will be submitted together to University of Toronto Press by the end of the summer or early in the fall.

Lonergan Websites.

Since the March LSN, a number of transcriptions of Lonergan’s Latin handwritten notes from his courses on method at the Gregorian have appeared on the website www.bernardlonergan.com. Check the News and Views option for information.

The site www.lonerganresource.com, has received two new dissertations: James G. Duffy, 'The Ethics of Lonergan's Existential Intellectualism,' and Mary Patricia Utzerath, 'Full, Conscious, and Active Participation: The Laity as Ecclesial Subjects in an Ecclesiology Informed by Bernard Lonergan.' A new book has been uploaded: Bernard J.F. Lonergan Tra Filosofia e Teologia, ed. Cloe Taddei Ferretti. The book is uploaded to the site with the kind permission of Istituto Italiano Per Gli Studi Filosofici, Naples, Italy. And Essays 33 and 34 have been added to Bob Doran’s e-book, Essays in Systematic Theology. Essay 33 is entitled 'Lonergan's Ethics and Ignatian Election,' It updates reflections already contained in Essays 18, 19, 27, and 30. Essay 34 is entitled 'What Is the Gift of the Holy Spirit?' This was the Emmett Doerr Lecture for 2009 at Marquette University, and the first lecture in the initial colloquium at Marquette on 'Doing Catholic Systematic Theology in a Multi-religious World.'

Call for Dissertations: We are interested in posting dissertations on Lonergan on the website www.lonerganresource.com. Obviously, we are principally interested in dissertations that are already available in the electronic form of Word documents or PDF files, but will work with other formats as well. Please contact Bob Doran at robert.doran@marquette.edu if you have a
dissertation that you would like to upload to this website, which is devoted to secondary materials on Lonergan.

**PEOPLE**

**R.I.P.**

**Giovanni Sala SJ.** On Tuesday, March 15, 2011, Professor Giovanni Sala, S.J., died after a severe illness. After his entrance into the Society of Jesus, Father Sala studied theology in Rome and philosophy at the Philosophischen Fakultät Aloisianum in Gallarate, Italy. He was awarded a D. Phil at the University of Bonn in 1970 with his study on Kant’s *Critique of Pure Reason* and Lonergan’s *Insight*. Since 1971 he has taught as a professor at Hochschule für Philosophie München, and has been one of its the most productive professors. The chief emphasis of his work was the philosophy of Immanuel Kant. A requiem took place for him on Monday, March 21, in the chapel of Berchmanskollegs, Kaulbachstraße 31a.

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**Subscriptions**

Online current and past issues available at www.lonergan.on.ca and lonergan.concordia.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Wayne Lott.

**Contributions**

While we have regular contributors, we invite anyone with news to submit it. The *Lonergan Studies Newsletter* is published quarterly in March, June, September, and December. News for any issue should be in the hands of the editor by the 15th of the preceding month (February, May, August, November). Send to

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